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on "The Existing Immigration Law" trench to a degree upon the two following chapters concerning status and the judicial review of administrative decisions. The sentence-structure also is complicated and turgid even for a treatise on law: it may be said in some cases almost to out-German the Germans in length and involution. In truth, the work can scarcely be said to approach that ideal of clear-cutness of outline and clarity of expression which it is so difficult and so needful to attain. The importance of this to a treatise even on law is obvious, for to a large extent the definiteness of the impression carried away by the reader is dependent upon the terseness and accuracy of the author's generalizations. The more refractory the matter the more necessary this is. It is altogether probable that this work would have been the better and not the worse for a rigid compression of the same subject-matter into a much narrower compass.

The use of the following words is probably due to mistakes in proof-reading, "clear" p. 13, "important" p. 56, "principals" p. 144, "exclusion" p. 491.

H. E. Y.

ELEMENTOS DE DERECHO INTERNACIONAL PUBLICO. By Manuel Torres Campos. Third Edition. Madrid. Libreria de Fernando Fe, 1912. pp. 570.

ELEMENTOS DE DERECHO INTERNACIONAL PRIVADO. By Manuel Torres Campos. Fourth Edition. Madrid. Libreria de Fernando Fe, 1913. pp. 502.

Professor Torres Campos has now made his elementary treatises on Public and Private International Law more available for use in College instruction, which is their main purpose, by bringing them up to date, and beyond that also, for he takes a forward as well as a retrospective look in dealing with each subject. In one respect it may be questioned whether the future may not show that he has pressed too far the theory of the absolute equality of nations, when met in international conferences of an official nature. The course of proceeding at that for the better regulation of radio-telegraphy, held in 1912, shows that small powers can be brought to admit their practical inequality with great powers, by conceding to the latter a plural vote. Of course, the ultimate acceptance of the results of such an assembly must remain a matter for the proper authorities of each government to determine. Whatever such international conferences vote must be adopted only *ad referendum*. But any rule recommended will carry weight internationally, in any country, even though it be a weak one, very much in proportion to the support it has received from the great powers.

The author brings in one new authority in international law, whose recognition as such will be heartily welcomed by all those on whom of late years the right of suffrage has been conferred. This is Madame de Staël. In her *L'Allemagne*, a hundred years ago, he says, she brought out first, and with her customary keenness of observation and brilliancy of effect, the necessity of having each State formed by a single nation, penetrated by a sentiment of unity, with a common language, and the same customs and usages, in a word, the principle of nationalities, as a panacea against disorder and war.

We notice that Professor Torres Campos refers to Wheaton as an English writer. The United States would be sorry to lose its title to claim him as their own.

We remark also, that in discussing real and personal unions to form a State, the author observes that real unions are in their nature perpetual, while personal unions are temporary, and then cites, as an example of the former, enduring to 1905, Sweden and Norway. The word "perpetual" would seem here in need of closer limitation.

In emphasizing the necessity of religious freedom in every State that calls itself free, Professor Torres Campos attributes the earliest recognition of this right to an edict of an Indian king, Asoka, who, born a brahmin, became a buddhist two or three hundred years before the Christian era. Less importance, said this decree, is attributable to alms-giving, and external rites, than to a desire to see those virtues flourish which constitute the essential part of religions. But all these virtues have a common source: moderation in speech, not seeking to exalt one's own religion by discrediting others, not to detract from their authority without good reasons. On the contrary, upon every occasion it is needful to pay to other religions the honors which they deserve. Religion "consists in doing the least possible ill, doing much good, practicing piety, loving compassion, and truth; in short, purity of life."

A general bibliography of Public International Law is printed in an appendix to the volume on that subject. This, like the main works themselves, is designed especially for the aid of Spanish students, but will be found useful by American scholars. To many of them it will serve to introduce Spanish writers, little known on this side of the Atlantic.

SIMEON E. BALDWIN.